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of experience to a single knowing subject which is not a mere series of conscious states." And yet his psychological method prevented him from giving a proper basis to his system of ethics, and rendered his theory of volition incomplete. It does not allow sufficient account to be taken either of the unconscious factor which, as the expression of heredity, must largely affect the conduct, or of the personal life which exhibits itself in voluntary actions.

The ultimate problem of ethics is the discovery of the principle by which the moral judgment is determined, and Dr. Douglas in his essay on "Ethics and Morality" considers how far Mill was successful in dealing with it. By his assertion that pleasures vary in quality as well as in quantity, which is consistent with the higher position he assigns to virtue as a governing principle of human conduct, he provided a means of transforming earlier utilitarianism, the basis of which is changed when it is affirmed that the wise and the good know what *ought* to be liked. We are told that Mill's criticism of Bentham, which is given in the Appendix to the present volume, took its special form under the influence of Coleridge and Wordsworth and, at second hand, of German Idealism. While accepting Bentham's method, Mill rejected many of his opinions, his estimate of which may be formed from his statement, that "every human action has three aspects: its *moral* aspect, or that of its *right* and *wrong*; its *aesthetic* aspect, or that of its *beauty*; its *sympathetic* aspect, or that of its *lovableness*. The first addresses itself to our reason and conscience; the second to our imagination; the third to our human fellow-feeling. . . . Sentimentality consists in setting the last two of the three above the first; the error of moralists in general, and of Bentham, is to sink the two latter entirely." Surely Mill was not far from the truth; but he erred in viewing human action from too limited a standpoint. Conduct is right, beautiful and lovable, when it is in accordance with the principles of truth. Hence Mill's three aspects are merely different aspects of the true, and as truth is cosmical its sanctions must not be sought for merely in man himself. Nature works through man for the establishment of the principles of truth, which are eternal and are as consistent with human suffering as with human happiness. The aim of Nature is perfection in her works, and although on the broadest survey of her operations the greatest happiness of the greatest number will be found to prevail, yet at the furthest this can never be more than a *criterion* of conduct, the vital principle of which must always be truth.

C. S. W.

THE MYTHS OF ISRAEL. The Ancient Book of Genesis with Analysis and Explanation of Its Composition. By *Amos Kidder Fiske*. New York: The Macmillan Company. 1897. Pages, x, 355. Price, \$1.50.

Although the author of *The Myths of Israel* does not make claim to originality of investigation into the sources of what is usually termed Old Testament "history," he has done that without which originality in these days of criticism is of little value. He has studied the work of others in the same field for the purpose

of instruction, and then he has made an independent study of the subject by the light thus gained. In his previous work, *The Jewish Scriptures*, the author set forth his views of the Old Testament as a whole, and in the present one he applies them to its first book, that of Genesis, which is analysed and critically examined so that the manner of its production may be demonstrated. Mr. Fiske considers as established beyond dispute, that the first six books of the Jewish Scriptures were put into their present form after the return from the exile in Babylon, when the Levitical system of the second temple was developed, and that the greater part of matter of "Genesis" was taken from a Sacred History of the people compiled in the time of Hezekiah, near the end of the eighth century before Christ, from two older versions, of which one was composed in the Northern Kingdom and the other, half a century or more sooner, at Jerusalem. The first of these older versions, from which was derived much of the Book of Genesis, is that usually known as the Jehovistic narrative, from the use of the name Jehovah for the deity. The other version takes its title of the "Elohistic document" from its application to the deity of the word "Elohim" in the narrative, down to the revelation to Moses of the name Jehovah. When the two versions were blended the Judean scribe took the Elohistic narrative as the basis of his compilation, piecing into it passages from the other document, and occasionally introducing material from some other source. No better evidence of compilation need be required than the reference of the same incident—the beauty of the Hebrew woman attracting the attention of Abimelech, king of Gerar—to Sarah the wife of Abraham and long afterwards to Rebekah, the wife of Isaac. If the suggestion be well founded, that the story of Judah and his daughter-in-law Tamar was intended as a satire on the family of David, we have proof of the late origin of an important part of the present narrative, as well as evidence of the spirit which influenced the compiler. The author of *The Myths of Israel* may be congratulated not only on having written a very interesting book, but for the arrangement of his material, which is divided into parts, each division being preceded by a critical examination of its subject matter. The last chapter is entitled "The Unknown Homer of the Hebrews," that is, the Jehovist, whom the author supposes to have been a personality veiled behind the names of Elijah and Elisha, and is reprinted from *The New World*. c. s. w.

ANNOUNCEMENT.

From January 1st, 1898, onwards the English agents for *The Monist* will be the Messrs. Kegan Paul, Trench, Truebner, & Co., Paternoster House, Charing Cross Road, London.